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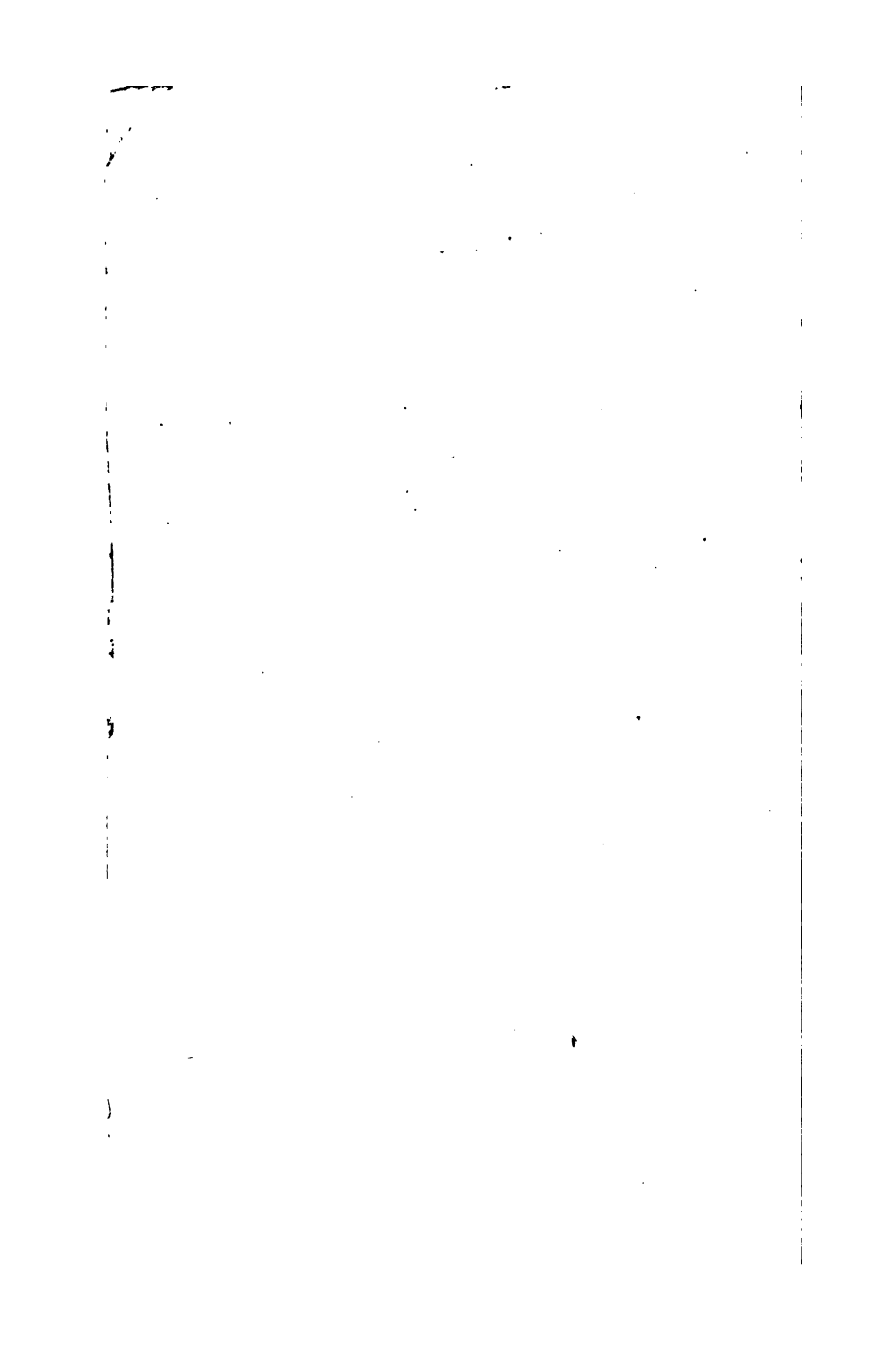
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# GOD'S WEEK OF WORK:

Being an Examination of the Mosaic Six Days, in relation to Natural and Physical Science ; together with an Exposition of GENESIS, *chap. i.* and *chap. ii.*, 1—4 ; and a New Translation ;

BY

EVAN LEWIS, B.A., F.R.G.S., F.E.S.

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LONDON :

F. PITMAN, 20, PATERNOSTER ROW.

1865.





TO  
SUNDAY SCHOOL TEACHERS  
AND  
YOUNG MEN;  
MEMBERS OF CHRISTIAN ASSOCIATIONS,  
MUTUAL IMPROVEMENT, AND DEBATING  
SOCIETIES, IN GREAT BRITAIN  
AND  
THE WORLD,  
THIS WORK IS AFFECTIONATELY DEDICATED  
BY THE  
AUTHOR.

## PREFACE.

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THE substance of the following work was delivered at Blackburn, on the 13th March, 1865, in the form of a Lecture to the Sunday School Union. An earnest wish was expressed at the meeting that I should publish the Lecture, and at a future time that I should be requested to meet all Sunday School Teachers and Members of Young Men's Associations, to hold a *Conversazione* on the subject (*see Preston Guardian's Report, 18th March, 1865.*)

A similar request had been made before by the friends of Science and Revelation, and has been made since, again and again.

Having incorporated some of my notes on Genesis chaps. i. ii., 1-4, into the body of the Lecture, that the subject might be presented in as complete a form as the limits of the work would allow, I venture to offer it in this form to the public: hoping that it may, in some measure, tend to strengthen the faith of thinking young men in the Bible, and to induce many of them to study more and more both the Works and Word of God, and praying that this humble service may be accepted by Him, who is our common Lord and Master,

EVAN LEWIS.

*Accrington, May 18th, 1865.*

## *The Argument.*

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## SECTION I.—INTRODUCTION.\*

1. In the bosom of a lofty hill reposed a village, inhabited by seafaring sons of toil. These simple men had brave hearts; they were also trained to valiant deeds, and were well accustomed to witness the frowning form of death riding on raging waves, which washed to shore many a human form 'mid fragments of shattered ships. One night two orphan children—poor, but loving sisters—wandered on the beach, far from the homes of men and from the place of their abode, for home they had not since their mother died. Men and women sought them that dark night, with lighted torches blazing in their hands. Their shouts rose high above the crash of billows, whose breakers roared against projecting crags. All efforts failed to find them. The dark and dreary night passed by, and the clear morning lighted up the scene, as the sun emerged from the rosy chambers of the east, and made the snow, which now lay thick upon the ground, look like a sea of blazing light, and the sea itself a sea of polished metal.

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\* The introduction has reference to the circumstances under which the Lecture was delivered, rather than to the subject to be discussed; but it is retained here by desire.



In a sheltered nook, beneath vast threatening rocks, and looking toward the east, the two lost children were discovered, both rigid, cold, and dead. The sun smiled on them as he rose, and his rays of gold fell warm upon their lifeless forms, and lighted up the pale, but pleasant countenance of the elder sister. The crowd gazed upon them with admiration as they saw them seated with their dark shadows falling on the white snow. Women wrung their hands in grief, and looked heavenward as if they felt that the gate of heaven was not far off. Strong and daring men were seen to bury their faces in their brawny hands, and weep like women. What touched the hearts of these, and made them weep? It was not the sight of death; that was but a common sight to them. They had often witnessed sadder scenes upon the beach. Why, then, do they weep? Not because they see two flowers so young and fair nipped by the freezing air, and blasted before they had bloomed—not because two bright and lovely stars have fallen from the sky, as falls the glittering crown from royal brow, when the assassin deals his blow.

The children sat like statues of purest marble upon the pure snow. The elder sat upon the ground with the younger upon her knees. She had taken off her shawl and had wrapt her youthful charge in its thick folds to keep her warm, and placed her tiny

fingers in her own warm breast, that, though she died herself, her little sister might survive. Lost and wearied, they went to sleep, and death came by in the keen frost and cutting wind, and made them both its prey.

The scene was witnessed, with deepest interest, by angels as well as men. Celestial beings—resting on extended wings—had watched those loving sisters before the dawn of day, and thought such deep affection far too good for earth; they took them therefore both to heaven. Millions of sinless beings watched their souls as they walked up to the glittering throne, on which sat He who said “Suffer little children to come unto me, and forbid them not.” Their bodies rested together in the fatal gripe of cold, on earth; and their spirits, still more lovely, were folded in the Saviour’s bosom, in the sky.

The generous, kind, and unselfish love of the elder sister softened the hardest heart in that curious crowd of spectators, and made tears flow that morning from many an eye which was never seen to weep before.

2. There is nothing in all nature so truly beautiful as disinterested affection. It is the highest and the noblest feature of moral character. Man can never rise so near to God as when he exercises unselfish love. Self-abnegation is the very essence of

religion ; and no class of men and women in England—no class of men and women in the world—gives such proof of the possession of this highest form of religion, as Sunday School Teachers.

3. It is well-known, to many of us, that the majority of our Sunday School Rooms are badly ventilated—that the majority of our Sunday School Teachers suffer all the week for want of fresh air, and yet that when they have a day of rest on the Sabbath, they go not into the country to lay up a stock of natural fuel for their six day's labour—which would be conducive to health—but come to the close and impure air of our School Rooms, and make their day of rest their hardest day of toil. The majority of our Sunday School Teachers, thus *sacrifice* their own physical comforts to enlighten the intellects and save the souls of those from whom they never can expect any earthly compensation. Their work is noble work ; and their reward is chiefly future ; but, their unselfish love to their fellow-men attracts the attention of angels, and secures the commendation of God.

4. When the committee of the Sunday School Union, for the Blackburn district, honoured me with an invitation to give a Lecture, to promote the interests of Sunday School work, I could not resist the temptation ; and availed myself of the opportunity

offered me, of expressing my high admiration of the self-denial exercised by our Sunday School Teachers and assuring them of this,—that they have my heartiest sympathies in their work, and my most earnest prayer for their success.

## SECTION II.—SCIENCE AND REVELATION.

5. As the Bible is the Sunday School Teacher's text book, from which he deduces his lessons, and by which he enforces them on the minds of his scholars; it is a matter of vast importance that his faith in the book should be intelligent and firm: but firm, it never can be, in the case of a cultured mind, unless it be intelligent. The popular expositions of those passages on which Science throws any light, are, generally, inconsistent with the text of Scripture, or the revelations of Science, or both. The want of a rational, and yet harmonizing interpretation of some verses, has led divines to look with suspicion on the advancement of Science, and caused scientific men to question the veracity of the sacred Book.

6. Science and Revelation have ever seemed to be at variance. For many years the bitterest war was waged between theologians and astronomers. Columbus and Galileo were regarded as heretics by the Church,—popes and prelates lifted up their voice like thunder against the gentle voice of scientific

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truth. Many a devout student of nature had to bear his cross day by day. Galileo was compelled by torture to write that "the earth moved not." Ere this was done his noble spirit had been crushed beneath the iron foot of vilest despotism; but a moment's freedom restored its elasticity, for he stamped his foot upon the ground, as he whispered to his friend, "but it does move for all that—*E pur si muove.*"

7. It is useless lifting up a hand against the onward march of Science. You might as well raise a wall some morning to prevent the sun from shining on the world, as raise up obstacles against the light of nature and of reason. Astronomy baffled every opposition, and was found at last to be the friend and not the foe of Revelation.

8. A similar hue and cry was made when Geology rose to sight, and flashed its light upon primeval chaos. The friends of Bible Revelation rose up, almost to a man, to shout away the light. They threw up clouds of dust into the air to prevent its shining; but it shone for all the opposition, and shines to-day, and the light is every day increasing.

9. What is the moral influence of all this opposition to scientific truth, on the part of christian men? It is the creation and propagation of infidelity. Good men, who have identified with the veritable word

of God, an antiquated interpretation of it, and have regarded their own opinions of the meaning of the Bible as absolutely infallible, and have condemned all scientific deductions, as the Pharisees did the Son of God, because they do not harmonize with their own opinions, have filled Europe with Infidelity and Rationalism.

10. Opposition to Science has always originated in profound ignorance of Science itself, and in unbounded personal conceit.

11. Human knowledge must always be limited, and imperfect. No man is, therefore, in a position to condemn either Science or Revelation. All we can do is to propose theories of harmony, test them, and then admit or reject them ; and by a process of constant elimination arrive, ultimately, at the truth. If fidelity to the facts of Science, or the text of Scripture, compels us to reject every theory of harmony, hitherto proposed, and every theory which suggests itself to our mind, we cannot presume to say that harmony is impossible, as long as our knowledge is limited, and our faculties are finite. The utmost we can say is, that no harmony has yet been discovered ; but the discoveries of the future are far beyond the limits of our conception.

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## SECTION III.—FALSE ASSUMPTIONS.

## a—ON GOOD BOOKS BESIDES THE BIBLE.

12. It is thought by some that no book contains any truth, or good instruction, save the Bible, unless it has been derived in some way from it. This assumption has done much harm, because it has no true foundation.

13. I gladly acknowledge that there is no book which can be compared to the Bible. No book contains narrative so attractive; poetry, so sublime; devotion, so deep; imagery, so luxuriant; morality, so pure; parable, so artistic; and revelations, so precious. As the sun shines more brightly than all the stars; as the rose, in sweetness, excels all flowers; and as the diamond eclipses, by its wondrous lustre, all other crystals—so the Book of God excels all other books: yet, may much good be found in the works of those who never saw a Bible.

14. The great danger arising from the false assumption, now under consideration, is, that we should expect to find in the Bible all truth, natural as well as spiritual, and *reject* all the revelations of Science, just because they are not discovered in the sacred volume; or *torture* the language of Scripture to make it teach all the facts of modern Science. (See par. 56, &c.)

**b—ON UNDERSTANDING ALL THE BIBLE.**

15. It is thought by some that *every man* can understand the *whole* of Scripture. Some have sufficient conceit to believe that they understand its every page, and are far more confident in their interpretations of its texts, and in their definitions and expositions of its doctrines, than men who have spent the whole of their lives in its study, though they, themselves, have never spent two days together in making themselves acquainted with scriptural lore. Every christian man should set his face against such proud pretensions, and foster the humility which dares confess that as there are mysteries in the great volume of nature, so are there many passages or parts of Scripture which he does not comprehend.

**c.—ON PRAYER AS MEANS OF STUDY.**

16. Some have found a royal road to Bible-learning. The cant phrase, on which they ever harp, is this, "they are taught of the Spirit." The Spirit, with these idle men, is a substitute for Greek roots, Hebrew accents, and the researches of scholars in the literature of the east; a mastery of which can never be gained without earnest application and hard study. Let it never be supposed that the Spirit of God is given, in these modern times, for *intellectual* and not for *moral* enlightenment. My belief is, that the Spirit is not given to spare man's study or



application, *intellectually*, any more than *physically*; or in any way to affect his understanding but through his heart. Prayer will help every man to *feel* the moral power of the truth he is studying, and thus derive personal benefit from it; but it helps no one, now that the age of inspiration is gone by, to *understand* a text, or *discover* a correct system of interpretation. The history of christian doctrine proves this point to a demonstration. Augustine, Whitfield, and Wesley believed that God revealed the meaning of a text in answer to earnest prayer. They acted upon this belief, adopted a similar method of study, but arrived at results so glaringly different as to prove the fallacy of their assumption.

17. Augustine wrote to the christians at Marseilles, who could not accept his interpretation of election, assuring them that if they would but walk in one faith and pray to God, he would reveal the truth of his exposition to them.\* Whitfield adopted the method of Augustine, and arrived at similar results. Wesley accepted his method, but rejected his deductions.

18. Whitfield's plan was this,—“I never read anything,” says he, “that Calvin wrote: my doc-

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\* “Proinde, si in eis ambulat et orent eum qui dat intellectum, si quid de prædestinatione aliter sapiunt, ipse illis hoc quoque revelabit.”—Aug. de Præd. Lib. i. c. 2.

trines I had from Christ and his Apostles; but I was taught them of God." "I have been directed, by watching and reading the Scriptures on my knees, even in the minutest circumstances, as plainly as the Jews were, when consulting the Urim and Thummim at the High Priest's breast." (*See Lett.* 214, *and Account of God's dealing*, p. 34.) By the study of Scripture after this plan, Whitfield discovered, *that the Bible all through, taught the rankest Calvinism.* Wesley, on the other hand, as good a man as ever Whitfield was, though like others, not without his faults, adopting the same plan of study, and having a similar belief in reference to the efficacy of prayer, discovered that he had *an immediate call from God to preach and publish to the world, that Mr. Whitfield's doctrine was highly injurious to the world.* (*See Gentleman's Magazine*, vol. xi. p. 332.)

20. These men were unquestionably good and pious men—men whose prayers were as likely to be answered as those of any, and yet *each thought he was inspired by God to preach the other down.* They were both sincere, but both wrong. They assumed that their own ideas were revelations from God; an assumption for which there was not the shadow of foundation, as proved by the character of the results at which they arrived.

21. Prayer is not without its use, in the study of

the Scripture. It *prepares* the mind for work, and helps a man to *feel* the moral influence of his discoveries; but if we are ever to *understand* the Word of God aright, we must spare no toil, and shun no labour. There is no royal road to learning, either sacred or secular.

#### SECTION IV.—POSTULATES.

##### *a*--The Divine origin of Nature.

22. I assume here, without proof, that the physical creation is the work of God, and therefore that the teachings of nature are absolutely true, when correctly understood. There may be truths which nature does not teach, but nothing can be true which contradicts the teaching of the universe. For example,—The study of nature shows that day and night are formed by the rotation of the earth upon its axis—that the earth existed for ages before the formation of man. These are facts, and no testimony can be true which asserts the contrary.

##### *b*—The Divine origin of Mind.

23. I assume also that God is the author of the human mind, and therefore, that the deductions of reason and the enunciations of consciousness are absolutely correct. Man's mind is so made that he can think only in a certain way, and arrive only at certain conclusions. The axioms of Euclid are felt

to be true in every age, and among every people: "The whole is greater than its part." "Things which are equal to the same, are equal to one another." There may be truths which reason can neither discover nor comprehend; but nothing can be true which either reason or consciousness declares to be false. (See *Independency*, pp. 15-18.)

### c—The Divine origin of Scripture.

24. I assume finally, that the Bible is the word of God, and therefore, that it can teach only what is true. Nature, reason, and Scripture, being the productions of the Deity, can never, in any case, contradict each other, or disagree. If nature says that the earth is moving, the Bible can never mean that it is standing still. If reason says that two and two make four, the Bible can never be construed to say that two and two make three or five. If an interpretation of Scripture be discovered to be in opposition to the testimony of nature or reason, that interpretation is not in harmony with the words of inspiration, and must be rejected.

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In the following pages I shall adhere strictly to these principles of interpretation. I shall admit nothing as true which is opposed to the testimony of Nature, Reason, or Scripture.

## SECTION V.—ANALYSIS OF THE MOSAIC NARRATIVE.

### *a*—Work done before the six days.

25. In the beginning God created, made, caused to appear, or decorated \* the heavens and the earth. The surface of the earth was covered with water and mud: darkness rested on the deep. There was in the earth neither order nor any form of life; it was “without form and void.”

### *b*—Work done during the six days.

26. *The first day* witnessed the appearance of light, which was called day. Each day had its evening and morning.

*The second day's* work was the formation of clouds, and the clearing of the atmosphere between the water on the earth in lakes and rivers, and the water in the clouds in the form of vapour. This clear atmosphere was called both firmament and heavens.

*The third day* was the time when land appeared for the *first time*. The land just appeared, and was separated from the water. The solid was called *earth*, the liquid *rivers*. The earth, *i.e.* dry land, produced vegetation in the form of (*a*) grasses, (*b*) herbs with seed, or corn plants, and (*c*) fruit trees.

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\* The deviations from the common translation occurring in this section will be afterwards explained.

*The fourth day* witnessed the formation or appearance of the sun, moon, and stars.

*The fifth day's* work was the formation, in the waters, of aquatic animals, including (a) great fish, and (b) small fish. Fowls were also formed, and all were blessed and commanded to be fruitful.

27. *The sixth day* was the time when land animals made their appearance. These were (a) cattle, (b) small land animals, called creeping things, (c) beasts of the earth, and (d) man. These were blessed, and man's dominion was defined. The sixth day's work was concluded by allotting to all the animals brought to being on that day food, *exclusively vegetable*, viz., 1. for man—(a) the fruit of trees, and (b) herbs with seed, or corn plants; 2. for the beasts of the earth, evidently including cattle, for fowls, and for small land animals or creeping things—the green herb or grass.

*The seventh day* was the day of rest.

**c—Deductions from the foregoing Analysis.**

28. In reference to the Mosaic narrative I remark,

I.—That all the universe was not created and made in six days, for much work was done *before* the commencement of the *first* day.

II.—That at the commencement of the six day's work, there existed nothing living, either animal or

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ii.—That at the commencement of the six day's work, there existed nothing living, either animal or



plant, in that part of the universe designated by Moses, "The earth."

III.—That each day was complete in itself, having a marked ending and beginning, evening and morning.

IV.—That the vegetation described in the narrative, includes but a very small number of fossil or existing plants. All cryptogams or flowerless plants, both Acrogens and Thallogens, embracing ferns, lycopods, mosses, liverworts, fungi, lichens and sea weeds are excluded. All forest trees, medicinal and ornamental phanerogams or flowering plants are also excluded, as all the plants enumerated on the third day are given to man and animals "for food." Gen. i. 30.

V. That none of the carnivorous or flesh-eating animals are included among those which appeared on the sixth day, for all the animals referred to are strictly confined to *vegetable diet*. Gen. i. 30.

VI. Therefore, that the account given in Genesis cannot in any case, refer to the creation or formation of *all* existing species of animals and plants, much less to those which are fossil. Thus far the meaning of the narrative is clear. .

## SECTION VI.—THE FACTS OF SCIENCE WHICH BEAR ON THIS SUBJECT.

### **a—The Physical Structure of the Earth's Crust.**

29. From a series of experiments made in mines and borings, it is found that the temperature of the earth increases as we proceed downward, at a rate differing in different places, from *one degree* Fahrenheit in every *thirty-five* feet, to *one degree* in every *ninety-five* feet, as the mine or boring is nearer to a subterranean lake of fire, or further from it. From the simple fact that most metallic and other substances *contract* as they cool, or pass from the liquid to the solid form—water and bismuth being exceptions—it is evident that the earth cannot have become a *solid on the surface*, while it remained a liquid at a high temperature within. Many other considerations, generally overlooked by physicists, prove that the earth's crust is not a mere shell surrounding melted matter, though there are, in many localities, rocks and metals in a state of fusion, and the lowest rocks known to us have been modified by heat.

30. From recent discoveries amid the Laurentian limestone of Canada, it seems that even these lowest rocks were once the grave-yard of living beings. From these rocks upward to the surface of the globe, there is a series of strata, each differing from all others, sometimes in its chemical constituents, but most of all

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in the fossil remains it enfolds within its stony breast. In the lowest fossiliferous rocks are found the remains of animals and plants, showing that life, in the two great kingdoms of nature, animal and vegetable, has been *simultaneous* in its commencement, and equally conspicuous in almost every period of the past. Indeed, as far as the discovery of the *Eozoön Canadense*, in the Azoic or lowest rocks, is concerned, animal life preceded the vegetable. My opinion, however, is, that these Laurentian rocks will be found to contain traces of the lowest form of vegetation, as well as the remains of protozoa.

31. It is also found that what Zoologists and Botanists regard as the lowest forms of life, made their appearance first on the surface of our globe, and that beings more complicated in structure were introduced as the ages of the past rolled on, the noblest ever being the last; but the lowest did not cease to be. The various strata of the earth, from the bottom to the top of what is designated the earth's crust,—meaning by this term that part of the earth with which we are familiar,—are divided into four comprehensive groups, each group consisting of a larger or smaller number of distinct strata. These groups are the Azoic, Palæozoic, Mesozoic, and Cainozoic. The Azoic includes the granitic and metamorphic rocks, which contain no fossils, with the exception already

mentioned. The Palæozoic embraces the Cambrian, Silurian, Devonian, Carboniferous, and Permian formations. This group is also designated the *Primary*. The Mesozoic corresponds to the secondary division, and includes the Triassic, Jurassic, and Cretaceous periods. The Cainozoic includes the Tertiary, and Post-Tertiary, or recent periods.

32. It is to be carefully remembered, however, that these divisions are purely conventional. *In nature there is nothing which requires the formation of four groups of rocks any more than forty.* The real difference between the last layer of the primary and the first of the secondary rocks, is no greater than that which exists between similar layers of the Silurian and Devonian, or the Eocene and Miocene. There is no chasm or blank between the close and the beginning of two contiguous groups or two adjacent strata. From the first appearance of life upon the earth, living beings of various forms have never ceased to be. Species of plants and of animals have appeared and disappeared in their turn, not altogether, but one by one. As men come and go, but the race continues, so did the species of ancient genera live and die, but life remained upon the earth. Existing species began to appear in the chalk, in which are found entombed many animalculæ specifically identical with those now living. Existing Molluscs appeared

in the lowest Tertiary, but the highest forms of animated beings were ushered into life at the beginning of the Post-Tertiary or Recent period.

**b.—The Strata of the Earth Classified.**

**33. I. Post-Tertiary Period.**

1. Recent, containing the remains of existing species of animals and plants.
2. Post-Pliocene, containing the remains of existing and extinct species.

34. NOTE.—Men of low type associated with extinct species of animals, are found nearly at the beginning of this period. The important order of plants known as Rosaceæ, embracing the apple, pear, plum, rasp, rose, &c., was brought into existence at the same time as man (*Agassiz*). The same date may be mentioned as that of the formation of the ox, sheep, deer, and camel.

**35. II. The Tertiary period.**

1. Newer and older Pliocene.
2. Upper and lower Miocene.
3. Upper and lower Eocene.

36. NOTE.—The tertiary forms the era of mammals and birds. A few specimens of each class had appeared in the secondary strata ; but nearly all extinct and existing mammals and birds made their first appearance during the tertiary period. This was moreover pre-eminently the period of cotyledonous plants. Cereals, which form the staff of bread, made now their first appearance.

## 37. III. The Secondary Period.

1. Cretaceous group, containing (*a*) the upper and lower chalk, (*b*) upper and lower green sand, and (*c*) the wealden.
2. Jurassic group, embracing the (*a*) Purbeck beds, (*b*) Portland stone, (*c*) Kimmeridge clay, (*d*) coral rag, (*e*) Oxford clay, (*f*) Bath Oolite, (*g*) Inferior Oolite, and (*h*) the Lias.
3. Triassic group, including the upper, middle, and lower trias.

38. NOTE.—This was emphatically the age of reptiles. Monster saurians swam in the seas, roamed over the continents, and moved in the air, of this period. A few mammals of a low order (marsupalia) existed, and a few birds. There was not much increase in fish, as far as species are concerned, until nearly the closing strata. The Cycloids appear in the flinty chalk, and the Ctenoids in the upper chalk. When this important addition was made to fishes, a large number of Placoids and Ganoids had become extinct.

## 39. IV. The Primary Period.

1. Permian or Magnesian limestone.
2. Carboniferous group, including (*a*) the coal measures, (*b*) millstone grit, and (*c*) the mountain limestone.
3. Devonian, divided into upper and lower.



4. Silurian group, embracing (*a*) the upper Silurian, or Ludlow and Wenlock types, (*b*) middle Silurian, or Llandovery, and (*c*) lower Silurian, characterized by the fossils discovered at Llandeilo.
5. Cambrian group, including (*a*) the upper or Lingula, and (*b*) the lower or Longmynd Cambrian.
6. Laurentian group, embracing the upper and lower Laurentian, which respectively correspond to the Hypersthene rock of Skye and the fundamental Gneiss of Sir R. Murchison.
7. Granite.

40. NOTE.—The leading characteristic of the carboniferous group was its magnificent plants, which bore *neither flower nor fruit*. The Devonian was emphatically the age of *fishes*, mighty and monstrous. Thirty seven genera of Ganoids and a number of Placoids have been discovered in the Devonian rocks. Land plants appeared then for the first time. The Silurian group contain the remains of no land animals or plants, but abound in Crustaceans, Annelids, Zoophites, and sea weeds. The Cambrian fossils are fewer and of a lower type than those of the Silurian. It was thought that the metamorphic rocks contained no fossils; but the discovery of the *Eozoon Canadense*, in the Lower Laurentian, shows that in these rocks fossils have existed, though the majority of them have been obliterated by the excessive heat to which these rocks have been exposed.

## SECTION VII. — THEORIES OF RECONCILIATION.

**a—The First Theory Defined.**

41. That the narrative refers to the creation of the entire universe—the whole taking place in six natural days, about four thousand years before the Christian era.

42. Some of those who accept this theory believe that the earth was made as it is by creative act, with all its rocks, minerals, and fossil remains ; while others fancy that the rocks were formed and the fossils embedded in them since the creation of Adam.

43. As to the first hypothesis, it may be sufficient to say, that these fossils have been placed in the rocks for a wise and benevolent purpose. Their natural tendency however, is to lead men to suppose that they are the remains of organised beings. If they are not such remains, then God must have created them to deceive us, and lead us to erroneous conclusions,—this is by no means probable.

44. As to the second hypothesis, it is evident that the time which has elapsed since the formation of Adam is but as a drop to the ocean, to the time required to form the various rocks of the earth. And if the time had been sufficiently long, the fossils in

all rocks would have been similar to each other, and to the animals and plants now existing, as these are supposed to have been created before the first fern or shell was entombed in its stony grave. As man too existed, according to this hypothesis, from the beginning, his remains, as well as those of other animals, would have been discovered in the lowest rocks. This is not the case. The fossils of each stratum are different from all others, and the remains of man are all discovered above the Tertiary formation. This theory then must be rejected as inconsistent with the facts of science.

**b—The Second Theory Defined.**

45. That the narrative refers to the creation of the entire universe in the beginning, and to the creation of all existing forms of life, after the lapse of a period indefinitely long, during which all rocks, to the close of the Tertiary, were deposited. The earth, at the close of the Tertiary period, was reduced into a chaotic state. All existing animals and plants were formed in six natural days.

46. The theory just enunciated has been adopted

by some of our greatest thinkers and most celebrated geologists. The mere mention of the names of Dr. Chalmers and Dr. Buckland is sufficient to justify the statement I have made. These theorists regard the first verse in Genesis as a paragraph complete in itself. The second verse is supposed to begin a second paragraph, the Hebrew word *ve* (*and*) being regarded as separating this paragraph from the foregoing, and translated *but*.

47. The Hebrew accent (·) over the word translated *earth*, shows that the ancient punctists regarded the *ve* as intended to separate the paragraphs from each other. The opinion of many of the christian fathers agreed with that of the Hebrew punctists referred to, such as that of Justin Martyr, Basil, and Origen. These opinions were held many centuries before anything was known of geology.

48. This interpretation of the first and second verses in Genesis allowed an interval sufficiently long to satisfy all the demands of geology, during which the world was peopled with all the curious forms of life found buried in the rocks. These myriads lived and died and were entombed. Mineral matter filtered through their tissues till they were changed to hardest stone. The various strata of the earth's crust were formed from the earliest Azoic to the latest Tertiary. At the end of the Tertiary every living

being was destroyed and the earth became "without form and void." Then, in six natural days were brought to being all existing species of animals and plants.

49. The present state of Geologic Science will not sanction the acceptance of this theory. The universal destruction of life supposed is not a fact, but a mere fiction. As I have stated before, ever since the first introduction of life into this world, life has existed in a variety of forms. Many existing species of Molluscs came to being at the commencement of the Tertiary period. Some of the same specific animalculæ which swarm in our waters, had flitted in search of food, through the rivers and oceans of some of the secondary formations. But leaving these out of the question as insignificant, it is evident that the earth cannot be regarded as without form and void, as far as *existing species* are concerned, later than the beginning of the Tertiary. This being the case, the narrative in Genesis must embrace, in its catalogue of living beings, the mighty monsters of the Tertiary, including the Mammoth, Mastodon, Megatherium, Dinotherium, and a host of others, which had become extinct before the appearance of man upon the scene. These animals, therefore, according to the sacred narrative, must have been formed on the morning of the sixth day. They must have multiplied also, and

filled the earth by noon ; and everyone must have died and disappeared before Adam and Eve took their first walk, in the cool of the evening, amid the flowery scenes of happy Eden.

50. As I do not wish to appear to advocate any theory, but impartially and coolly to examine the merit of each, I would not conceal the fact that the theory under consideration may be retained, after a slight modification, by interpreting the words, "without form, and void," as a *poetic exaggeration* : that is to say, that the words do not mean that there was neither beauty nor life at the commencement of the six days' work ; but that the order, magnificence, and variety of vegetable and animal life, and physical phenomena, then existing, were very insignificant, compared with those which the father and mother of mankind were permitted to behold.

51. There is no reason for confining the meaning of "*Tohu vabohu*,"—"without form and void," to *absolute deformity and emptiness*. The Septuagint did not thus understand the words, for their rendering is, "*aoratos kai a-kata-skenastos*," "*invisible and unadorned*." Augustine has "*invisibilis et incomposita*," after the Septuagint. The Vulgate adheres more closely to the Hebrew "*inanis et vacua*—empty and void."

52. The Hebrew word *Tohu*, is connected with the Arabic *tahah*, which signifies a *desert*. *Rashi* explains

"*tohu*—without form," by the French word, "*et ourdissant*—confounding or stunning." The corresponding Syriac word *tuh*, signifies mental trouble in 2 Thes. ii. 2.

53. The word translated "void—*bohu*," is related to the Arabic *bahah*—empty. Dr. Raphall derives *bohu* from *bo*, "in it," and *hu*, "it is," and describes it as the chaotic which contains within itself the germs of order and of life. Jeremiah (iv. 23) uses the words in a sense somewhat poetic.

54. These considerations show that the objections to the theory now considered, are by no means as insurmountable as Hugh Miller and others have supposed, though sufficiently so to show its applicability very questionable.

55. As scores if not hundreds of animals and plants, the same specifically as those now existing, have dwelt upon this earth for centuries before man was introduced, and many others have become extinct during the human period, whose ancestors are known to have roamed amid the wilds of the Tertiary in company with some of the mighty monsters of a former age, upon the last of which the grave had closed before the flowers of Eden bloomed, a question of difficulty arises as to how these forms of life could have lived amid a darkness so complete as to justify the describing of its removal as the creation of light.

The interpretation of the narrative required to permit the retaining of the theory in question, with even the modification I have suggested, seems to me, upon the whole, *too forced and unnatural*, and therefore I reject this theory also.

c.—**The Third Theory Defined.**

56. That the narrative refers to the creation of the entire universe, and gives a summary of the natural and physical history of the earth from the moment of its creation, the days referring, in the first instance, to separate visions granted to Moses, but meaning when transferred to nature, geologic periods of unlimited length.

57. The theory just defined is, I believe, the most popular in the present day. It was proposed at an early age in the history of Geology, but was laid aside by Dr. Buckland on account of its inconsistency with the revelations of science. It was adopted by the late Hugh Miller, who put it into a poetic form, and from that day to this it has been very generally accepted. There are also a large number of modifications of this theory, the majority of which are, however, so wild, as not to require any special notice.



58. According to Hugh Miller and others, the first verse in Genesis announces the fact of creation in its most unlimited form—the creation of the entire universe. No specific interval is supposed to occur between the event referred to in the first verse and the state of things mentioned in the second, though it is possible that millions of ages intervened.

59. The word day all throughout the narrative, excepting in the fifth verse, where it is synonymous with light, means a period of unlimited duration. Some think that the earth was self-luminous at this early period, but the fact that a period of darkness in any way comparable to the period of light in duration would have proved fatal to all life, shows the improbability of this hypothesis. The night which succeeded the day, according to others, refers to nothing in nature, but simply means that the vision granted to Moses came to a close—each day representing a distinct vision.

60. The first day embraces, geologically, the igneous and metamorphic rocks, together with the system of fossiliferous strata, known as the Cambrian. These strata contain evidence of the lowest forms of life only, including marine zoophytes, annelids, or marine worms, bivalve molluscs, all without eyes, and a few sea weeds.

61. During the second Mosaic day, the Silurian

rocks are supposed to have been deposited, and the Devonian, or old red sandstone, towards the close of the day. These rocks indicate the existence of a large number of animals, including large fish of the Ganoid and Placoid groups.

62. The third day embraces the coal measures or carboniferous period.

63. During all this time, the earth was self-luminous, according to some; according to others it was lighted by the sun, but the atmosphere at this early stage in the development of creation was so full of vapour, as not to permit the sun's disk to become visible. On the fourth day the atmosphere became transparent, according to the last hypothesis; the earth ceased to be luminous according to the first, but the sun, which had hitherto existed as a non-luminous body, was clothed by creative power with a luminous photosphere. During this fourth period, which must have been short compared with others, judging from its geological effects, the Permian rocks were deposited.

64. The fifth Mosaic day witnessed the deposition of all strata from the Triassic to the close of the secondary rocks.

65. The sixth day embraces the whole of the Tertiary and Post-Tertiary formations; and the

seventh day embraces the time during which the human race shall dwell upon the earth.

66. Some theorists have limited the day to seven thousand years, because they have imagined that that is the time allotted for man to exist upon this globe. A day of this length would answer no purpose, as the creation week would be reduced to forty-two thousand years, a period far too short to account for the changes which had taken place previous to the formation of man. A day of a million of years would be much more likely to meet the requirements of Geology.

#### Objections to the Period Theory.

67. OBJ. I.—This theory assumes that the word day does not refer to periods of equal length. I do not suppose it necessary that the days should be absolutely equal to one another, but to suppose one to consist of a million of years and another of only a thousand years appears to me to be without foundation, and yet the fourth period could be but the smallest fraction of any one of those preceding. Some theorists make the disproportion between the days greater than that which I have indicated in the preceding exposition. Dr. McCaul (*Aids to Faith* p. 217) says, "The first two days may include all primary, secondary, and tertiary formations with all their fauna and flora." Here the first two days are equal to at least

some millions of years, while all the other four embrace but as many thousands—a disproportion which appears to me to reduce the Mosaic narrative to an absurdity.

68. If the day be regarded as meaning merely a separate vision granted to Moses, this objection is not to be pressed. To all other hypotheses it is fatal.

69. OBJ. II.—This theory assumes that the word *day* means a period of unlimited duration. There is, however, no warrant in Scripture for using the word in such a sense. The word *day*, in the Bible, generally means a natural day, and is sometimes used figuratively to designate a short period, as distinguished from one of considerable length. In prophecy it represents a year.

70. It is said, that to God "A thousand years are as one day, and one day as a thousand years." "A thousand years," is an expression used to represent a long period indefinitely. The word "thousand," is thus used in every age of inspiration, to signify a large, but an indefinite number, as in the following expressions: God keeps his covenant to a "thousand generations."—Deut. vii. 9. Solomon offered a "thousand burnt-offerings."—1 Kings iii. 4. They sacrificed unto the Lord a "thousand bullocks," &c.—2 Chr. xxix. 21. A day in Thy courts is better than a "thousand."—Ps. lxxxiv. 10. It appears


from the use of the word "thousand" in these passages, that the expression, "one day is as a thousand years," means, simply, that in the estimation of God, a short period—"one day"—is as a long period—"a thousand years."

71. If I am correct in my interpretation of this passage, it evidently follows that scriptural usage does not justify the taking of the word day to signify a geologic period of unlimited length.

72. On the supposition that the day refers exclusively to the vision granted to Moses, the objection has less force; but utterly destroys all other modifications of the period theory.

73. OBJ. III.—This theory assumes that plants, of all forms and varieties, existed for innumerable ages before the existence of animal life. All plants were formed on the third day, the first animals on the fifth, while the whole of the fourth day or period intervened without any terrestrial creation. I have shown before (parr. 30, 40) that, as far as positive evidence goes, animals made their appearance ages before plants, though the probability is, that their original creation was simultaneous: any way there is no reason to put plants *before* animals, as is done by this theory. Hugh Miller, however, argues that the carboniferous period was *characterized* by its magnificent flora; the secondary rocks by their monstrous lizards;

and the tertiary epoch by its mammiferous beings. This is true as far as it goes, but it does not go far enough. Fish were the characteristics of the Devonian rocks, and birds were specially a characteristic of the Tertiary, only traces of them having been discovered before (parr. 36, 38, 92), and yet it is supposed that these important types of animal life are ignored in the sacred narrative. It is to be observed, moreover, that fish were no characteristic of the secondary period; for the Ganoids and Placoids had existed for ages before, and roamed in the oceans, and rivers, and lakes of the Devonian age, and of the coal measures, while the Ctenoids and Cycloids did not make their appearance before the deposition of chalk. It follows from this, that that important class of the animal kingdom, known as *Pisces*, or *Fishes*, is not referred to in the narrative of creation at all, while the pterosauria—a mere order of reptiles—is specially mentioned under the name of fowls or flyers. The pterodactyles were fearful creatures no doubt, but their number was very small as compared with fishes, and their race never survived to be of any service to man, while fish have always supplied him with food, oil, &c. This objection appears to me to be fatal to the period theory in any of its forms or modifications, and I have no doubt but that if Hugh Miller had been less of a poet, he would have rejected



the hypothesis as unscientific—as being opposed to the revelations of science, as Dr. Buckland had done before.

74. In order to escape this formidable objection, Dr. McAusland proposed another modification of the period theory, (see *Sermons in Stones*.) He translates the words, “And the Spirit of God *moved* on the face of the waters” (Gen. i. 2.) thus,—“And the Spirit of God *brooded* on the face of the waters,” and supposes this to signify, that during the Cambrian and Silurian periods, God brought into being the many forms of Zoophytes, Annelids, Crustaceans, and Fucoid plants, which peopled the warm oceans of the ancient earth. Dr. McAusland’s theory seems to me to be very unsatisfactory. The *brooding* seems to indicate the *commencement* of the animal creation before the first day, and the brooding *continued* until the end of the second day, though *nothing* is said about it in the narrative of the first and second days, in Genesis; but other work is, on those days, assigned to the Creator. The third day, according to his theory, embraces the Devonian strata, when land plants first made their appearance; and the fourth day refers to the carboniferous era, or coal measures. Yet the Scripture mentions grasses, seed plants, and fruit trees, as having been made on *the third day*; but not a *single specimen* belonging to any of these

classes has been discovered in the Devonian rocks. No plants are mentioned in the scripture narrative as being created on the fourth day, and yet, according to the theory under consideration, all the plants of the coal measures flourished. This surely shows no correspondency between the statements of Genesis and the records of Geology.

75. But apart from this, the word translated "moved," (*merachepheth*) means rather to *hover* than to *brood*. It was so understood by the ancient translators. *The Septuagint* has, "and the wind of God was driven (*epiphereto*) upon the water." *The Targum of Onkelos* has, "and a wind from before the Lord blew over the face of the water." The word *rachaph* occurs in Jer. xxiii. 9., and Deut. xxxii. 11. In the former place it means to *shake through fear*—to shake like the waves of the sea, according to the *Septuagint*—*esaleuse*; and in the latter it evidently means not to *brood*, but to *hover* or *flutter*. "As an eagle stirreth up her nest," or rouses her little ones, then she "fluttereth (*yeracheph*) over her young," or gently shakes her wings, as birds often do just before rising from their nests. *The Talmud Hagiga* has the word in this sense, and not in the sense of brooding, or sitting on eggs to hatch them, "as a dove *fluttereth* over her young and toucheth them not."

76. These remarks may not amount to a *proof* that



the word *rachaph* means to flutter or move, and in no case to brood, as assumed by the theory, yet do they show that the meaning of the word is far too doubtful to base upon it any theory whatever.

77. OBJ. IV.—This theory assumes that the vegetation said to have been produced on the third day (Gen. i. 11, 12.) is identical with that of the coal measure. It requires but little learning in either Hebrew or Geology to perceive the gratuitous nature of this assumption.

78. It is well known to most people, that coal is of vegetable origin. It is a species of consolidated peat, and is composed chiefly of cryptogamous or flowerless plants. The majority of these are ferns, —ferns which differ, however, in many respects from those humble plants which grow in England now, and surpass in their magnitude and beauty the most luxuriant productions of the tropics.

79. Though the number of individual plants used up in the formation of the coal beds is very great, yet the number of *species* represented is very small. There are at present known to Botanists, about ninety-three thousand species of plants; yet M. Brongniart, who has paid special attention to this subject, enumerates all the plants of the coal measure at two hundred and sixty-four species. (See *Prodrome d'une Histoire des Végétaux Fossiles*.) Among these gorgeous plants

of the coal formation, not a single specimen of exogenous (dicotyledonous) plants is discovered, with the exception of four species (*Richardson*) of conifers, which form the lowest order in this class, while more than sixty-six thousand species of these highest forms of vegetation exist in our day.

80. The most important class in the vegetable creation is not at all represented in the coal strata. This class embraces all our forest trees, the oak, the elm, the ash, the lime, the olive, &c., together with all our fruit trees and even shrubs—the apple, plum, orange, cherry, currant, gooseberry, &c. It includes all our leguminous or pod-bearing plants, which form a most important supply of food, besides the tea and coffee plants, the hemp and cotton plant, and the poisonous aconite, deadly night shade, henbane, and tobacco. It includes our most beautiful flowers, the rose, polyanthus, geranium, convolvulus, and dahlia, besides the lovely heath, the sweet-briar, hawthorn, and honeysuckle, and the wild flowers of childhood, the violet, daisy, buttercup, foxglove, and dandelion. All these plants came into being after the evening of the coal formation day.

81. Brongniart discovered only sixteen species of endogenous or monocotyledonous plants in the coal measures. In fact, coal is made almost exclusively of cryptogams, or plants which neither flower nor bear

seed. *Twelve* species of calamites, *two* of equisetæ, *a hundred and twenty* ferns, *thirty-four* lepidodendrà, and *forty-two* sigillaria (*Brongniart*)—a family of ferns (*Buckland*), and *thirty-four* other species, make up all the plants of the coal formation. It is also specially to be observed, that these cryptogamous plants, with very few exceptions, are good for neither food nor physic. Even insects which are found to colonise every tree and shrub, leave the ferns and nearly all their allies uninhabited.

82. The question now arises, Do the plants described as formed on the third day correspond to these? Are they plants which never flower, produce no seed, and bear no fruit? Are they plants which are fit for neither food nor physic?

83. Let us read the narrative (Gen. i. 11.) “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit.” “I have given you every herb bearing seed, which is upon the face of all the earth, and every tree . . . . to you it shall be *for food*.”—Gen. i. 29.

84. In reference to the vegetation mentioned in Scripture, we may notice—1. *Their variety*, (*a*) grass, (*b*) herb with seed, and (*c*) fruit trees. 2. *Their use*, (*a*) food for man, and (*b*) food for animals.

85. The second remark above made respecting the *uses* of the vegetation mentioned by Moses, shows to

a demonstration that the vegetation of the third day cannot, in any way, be made to represent the vegetation of the carboniferous strata. But let us examine the varieties of vegetation referred to by Moses :—

86. I. GRASS.—Hebrew *deshe*. The following passages will show the Scriptural use of this word :—

“Distil ..... as the small rain upon the tender herb (*deshe*).”—Deut. xxxii. 2.

“As the tender grass (*deshe*) springing out of the earth.”—2 Sam. xxiii. 4.

“Doth the wild ass bray when it hath grass (*deshe*) ?”—Job vi. 5.

“He (shepherd) maketh me to lie down in green pastures (*deshe*).”—Ps. xxiii. 2.

“Wither as the green herb (*deshe*).”—Ps. xxxvii. 2.

“The hind.....forsook it, because there was no grass (*deshe*).”—Jer. xiv. 5.

“Fat as the heifer at grass (*deshe*).”—Jer. L. 11.

“The pastures of the wilderness do spring (*deshu*).”—Joel ii. 22.

87. From the above examples, I conclude that the word grass (*deshe*), means the common grass of our fields, parks, and pastures—grass, when green, fresh and tender, as distinguished from ripe grass, (*chatzir*)—grass especially adapted for food for cattle.

88. II. HERB.—Hebrew *'eseb*. The Scriptural meaning of the word may be seen from the following passages :—

A.—'Eseb used to denote food for man or cattle.

"I will send grass ('eseb) in thy fields for thy cattle."—Deut. xi. 15.

"The whole land.....is not sown.....nor any grass ('eseb) groweth therein."—Deut. xxix. 22.

"An ox that eateth grass ('eseb)."—Ps. cvi. 20.

B.—'Eseb, used to denote food for man only.

"Thou shalt eat the herb ('eseb) of the field."—Gen. iii. 18.

"Every moving thing that liveth shall be meat for you ; even as the green herb ('eseb)."—Gen. ix. 3.

"He causeth grass (*chatzir*—ripe grass) to grow for cattle ; and herb ('eseb) for the service of man."—Ps. civ. 14.

89. From the use of the word herb ('eseb) in these passages, it appears that it was used to designate food for man in particular, though, in some instances, food adapted for the domestic animals. It corresponds to the sanskrit *sveta*, with which it may be etymologically connected. When the word 'eseb—herb—is qualified by the expression *mazria' zera'* "seeding seed," it evidently refers to the various kinds of cereals—wheat, oats, barley, &c.,—which have ever been used by man for food ; none of which, however, made their appearance before the Tertiary formation. Nothing can be further from the truth, as every geologist knows, than the statement of Hugh Miller, when he characterizes the coal measures as the period of "herbs yielding seed." It was the period of equisetas, ferns, club mosses, and a host of other plants which

produced no fruit, or seed, or flower; and among those mighty forests, which then clothed our earth in living green, not a single "herb"—food for man or cattle—not a single "herb yielding seed" could be found.\* It is not necessary to refer to the

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\* Some have thought that the sacred writers use the word "seed"—*zera'*—to signify, generally, that substance from which plants are produced. In this case "seeds" would include the spores of cryptogams, or flowerless plants, as well as fruits of every kind. It is evident, however, that the sacred writers do not use the word so as to include fruit, as they mention fruit as being distinct from seeds, as in Lev. xxvii. 30, "Whether of the seed of the land, or of the fruit of the tree." In fact the word "seed," when it refers to the vegetable kingdom, is used almost universally to signify corn-grain. The word *zera'* (seed) means that which men sow, and is so generally used to signify corn, that the same word is used to signify the time of sowing corn, or seed time (Gen. viii. 22). Hence we have *zera'*, "seed," and *zara'*, "he sowed." The word is never used in Scripture to signify the spores of cryptogams; we are not, therefore, justified by Scriptural usage in including these lower forms of vegetable life among the "herb yielding seed."—See Gen. xlvii. 19, 23, 24; Deut. xxviii. 38; Ps. cxxvi. 6; Eccl. xi. 6. There is no need, however, to press these distinctions, nor is it required by my argument, since it is evident to all who are acquainted with Fossil Botany, that the words of Scripture (Gen. i. 11) are far more applicable to the vegetation of the Tertiary and Post-Tertiary formations than to that of the coal measures.

*fruit trees.* Sufficient has been said to show the impossibility of harmonizing the vegetation of the third day, with the flora of any geological period.

90. OBJ. v.—This theory assumes, that the animals created on the fifth day correspond to those entombed in the secondary rocks, and that none of these came into existence for a long time after the coal measures—a whole day or period intervening.

91. It is to be observed that the account of each day's work is given (*a*) as a command, and (*b*) as a realization or narrative. These two parts are necessarily identical. In fact there is no apparent discrepancy between them, except in the account of the fifth day's work, where the words "great whales" (*ha taninim*) are introduced in the narrative.—Gen. i. 21. "The moving creature that hath life," in the command (Gen. i. 20), embraces "the great whales" and "the living creature that moveth," in the narrative.—Gen. i. 21. Three kinds of creatures are therefore said to be created, viz., (*a*) "great whales," (*b*) "living creature that moveth"—both aquatic animals exclusively—"which the waters brought forth;" and (*c*) "fowl," or flying creatures.

I. "The great whales," or *taninim*. The Hebrew word *taninim*, is used in a most indefinite way in

Scripture. The original meaning of the word is more simple. It denotes that which is *extended* in any way—that which is long or large, or that which stretches itself in moving or running—a crocodile, serpent, eel, or fish of any kind. The word is connected with the Sanskrit *Tan*, Greek *Teinó*, German *Dehnen*, to stretch.

II. The moving creatures evidently refer to fish; and it is probable that the *taninim* were large fish, and the moving creatures small ones.

III. Fowl—Hebrew '*Oph*—signifies simply that which flies—a *flier*, and may be applied to either birds or pterosauria (flying lizards) or to both. The majority of those who adopt the period theory of reconciliation, understand the *taninim* to denote the reptiles, "the moving creature" the fish, and the "fliers" the pterosauria and birds, of the secondary period. The Hebrew words will admit of this interpretation, but not of this interpretation alone.

92. The most material inconsistency between Geology and Scripture, as far as this objection is concerned, arises from the fact, (*a*) that though the secondary period was noted for its reptiles, it was not noted for its fish—the ganoids and placoids having swarmed in the seas during preceding ages, and the ctenoids and cycloids making their appearance



when the reptiles had left the field, in the cretaceous strata. A more glaring inconsistency even than this arises from the fact—(b) that the secondary period is made the period of birds, while the birds of the Tertiary are ignored. In the secondary rocks, we find a few tracks of birds, and here and there a solitary bone. The footprints of a few very large birds were discovered in 1835, and a few bones have been discovered of late. It is clear, however, that one bird walking over soft clay will leave thousands of footprints behind it. The birds of the secondary period were very few and unlike those found in higher strata. The question naturally arises, as to how the sacred writer should refer to these few solitary birds in the Oolite of America and the Wealden of Europe, and, in the very same narrative ignore (a) the mighty fish of the old red sandstone, and (b) the hosts of birds which made their appearance during the Tertiary, including buzzards, vultures, kingfishers, snipes, pelicans, thrushes, finches, partridges, storks, herons, ducks, swans, and a number of others which might be mentioned? Of the formation of these, and all the birds which now exist, numbering over six thousand species, no account is given, while special mention is made of a few solitary wanderers, which left scarcely a bone or feather to tell the story of their existence—scarcely any evidence of their being

or nature except their "footsteps on the sand of time."

93. OBJ. VI.—This theory assumes, that the animals formed on the sixth day correspond to the fossils of the Tertiary strata. The animals mentioned in the Scriptural narrative are (*a*) cattle, (*b*) creeping things, and (*c*) the beast of the earth.—Gen. i. 24, 25. Let us examine these in succession.

94. I.—Cattle. Hebrew *Behemah*. The word is supposed by many to be derived from *baham*, which in Arabic and Ethiopic signifies "dumb." Others (*Hurwitz*) derive the word from *bah mah*, the bellowing sound of cattle. Others derive it from *yahab hamah*, to produce a noise or roar. In any case, the word is specially adapted to denote the bovidæ or cattle, and is thus generally used in the Bible, and so translated in our authorized version. Sometimes, however, it is rendered "beasts;" still the reference is to the domestic animals, as will be seen from the passages which follow, as well as others which could be supplied.

"Thou shalt set apart unto the Lord.....every firstling that cometh of a beast (*behemah*)."—Ex. xiii. 12.

"If a man deliver.....an ass, or an ox, or a sheep, or any beast (*behemah*)."—Ex. xxii 10.

"If it be a beast (*behemah*) whereof men bring an offering unto the Lord."—Lev. xxvii 9,

"Neither was there any beast (*behemah*) save the beast (*behemah*) that I rode upon."—Neh. ii. 12.

"A righteous man regardeth his own beast (*behemah*)."—Prov. xii. 10.

95. II.—Creeping things. Hebrew *remes*. This word signifies an animal which moves about—roams—without any reference to its method of procedure. A definition is given of creeping things, in Lev. xi. 29, 30., "The weasel, and the mouse, and the tortoise after his kind, and the ferret, and the chameleon, and the lizard, and the snail, and the mole." These are all quadrupeds excepting the snail—*chomet*—which was probably not a snail, but a lizard of some kind, and is so rendered by the *Septuagint*—*saura*. It is evident from the definition given thus by Moses, that the creeping things were small land animals. The word in Genesis need not be supposed to embrace *all* those mentioned in Leviticus, but refers to the formation of some of them, or similar ones.

96. III.—Beasts. Hebrew *chayah*, which literally signifies, a living creature—to *zoon*. The following references will enable us to ascertain its meaning in Scripture.

"The beast (*chayah*) that may be eaten, and the beast (*chayah*) that may not be eaten."—Lev. xi. 47.

"Adam gave names to all cattle.....and to every beast (*chayah*) of the field."—Gen. ii. 20.

"The serpent was more subtle than any beast (*chayah*) of the field."—Gen. iii. 1.

"The wild beast (*chayath hassadeh*—beast of the field) shall tear them."—Hos. xiii. 8.

"I will give the carcasses..... to the wild beasts (*ule-chayath haaretz*—beasts of the earth)."—1 Sam. xvii. 46.

Passages of this kind may be greatly multiplied; but these which I have given show the various meanings attached to the word *chayah*, or beast, by the Jews. It is applied to clean and unclean animals, to animals named by Adam, to all animals as distinguished from the serpent (*nachash*), and to those which tear up men, and eat up carcasses. It is to be remarked, however, that in 1 Sam. xvii. 44, flesh is represented as the food of the *behemah*, or cattle. These facts show that the Jews did not attach any very definite meanings to these words. They are often used as synonymous, though, at the beginning, the word *chayah* embraced a greater variety of animals than *behemah*, and in later times was specially used to designate the carnivora, or flesh-eaters. The carnivora are not enumerated, however, among the creations of the sixth-day, for all created then were herbivorous or feeders upon grass.—Gen. i. 29. The meaning of all the words is thus limited to the domestic animals, *behemah* referring to cattle, and *chayah* embracing all the rest, excepting the smaller quadrupeds, represented as creeping things. I can find no resemblance between these animals, which

are found wherever man is found, and the monster mammals of the pre-adamite world.

97. I have dwelt more at length upon the objections which exist against the period theory, because (*a*) of its popularity, and (*b*) because its fallacies have not been fully exposed before.

98. In dismissing this theory, I would remark, that each objection is of some weight when taken alone ; but when all the objections are taken together, they seem to show that the theory is altogether without foundation ; and the objection arising from a want of harmony between the vegetation described in Genesis, and that recorded in the rocks, is of itself insurmountable.

**d—The Fourth Theory Defined.**

99. That the narrative refers to the creation of the entire universe in the beginning ; and to the local formation of a number of existing plants and animals, including man ; the latter creation being effected in six natural days.

100. This theory is well-known as that of the late Dr. Pye Smith. "The heaven and the earth,"

according to his theory, refer to the whole creation\* in the first verse, but to the scene of ancient<sup>\*</sup> paradise in the remaining part of the narrative. While all the earth was filled with light and life, a part—not very large—was covered with darkness and desolation, caused by some fearful volcanic eruption. In six days the darkness was dispelled, and man, and the domestic animals, and the plants necessary for their sustenance were brought into being.

101. Of all the theories hitherto mentioned, this theory alone harmonises with science. The others clash in one point or more with scientific facts; but this stands clear of them all, by removing the Scriptural narrative from the field to which science is confined.

102. The objections urged against this theory are however of some force. It is objected—i.—that we have no right to take the words “heaven and earth,” in the first verse of Genesis, to signify the whole creation—the word earth signifying the entire globe—and then to take the same word, earth, in the next sentence to signify a very limited locality. This objection seems to me to be one of very great

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\* The phrase “heaven and earth” is not to be taken as if it consisted of one word, and rendered “universe.” It consists of two nouns and a conjunction, the meaning of each of which is to be ascertained separately.

weight. The structure of the sentence is noteworthy. "God created . . . the *earth*, and the *earth* was without form and void." The word "earth" is so repeated as, in both places, to demand the same interpretation.

103. It is objected—II.—that the supposition of a local darkness of such intensity as to justify the description of its removal as a creation of light, is entirely gratuitous. There is no record of any such darkness, excepting the darkness of Egypt, which was miraculous: but that such local darkness should be produced by natural causes is inconceivable. Dr. Pye Smith does not suppose the description to be poetic, but simply historic. The poet is allowed to use expressions which are, to some extent, exaggerated; but the use of such is strictly prohibited to the historian.

104. It is objected, moreover,—III.—that to suppose a locality, of the extent imagined by Dr. Pye Smith, to be entirely void of life, while life was abundant in all the earth and through all the air, is wholly gratuitous. This objection is less forcible than those before mentioned, as appears from the remarks already made on the words "without form, and void" (parr. 51-53). The objection remains in its force, if the words are to be regarded as having the meaning assigned them by the eminent author of the

theory under consideration. The first objection is the most formidable, and requires the invention of another theory of reconciliation.

**c—The Fifth Theory Defined.**

105. That the narrative in Genesis does not refer to the creation of the universe at all, but refers exclusively to the origin of the garden of Eden, the formation of Adam and Eve, together with some of the domestic animals and some plants specially required for their sustenance: the days signifying, in the first instance, the illumination of pictures seen by Adam in a dream, but meaning in nature, short, but indefinite periods.

106. A careful study of the word of God shows it to be a book for man and about man. It is not the object of the Bible to inform us about all worlds, or all beings. It gives us no information about the nearest world to our own. It speaks of angels only as the ministering spirits of man. Terms are often used, which would naturally embrace other beings than men, and were for centuries thought to do so,



but yet are found to mean the human race alone. Our Saviour (Mark xvi. 15) and Paul (1 Col. i. 23, Rom. viii. 22) use the word creature, or creation, (*ktisis*) when men alone are meant, though the word embraces everything created. Paul also speaks of death (Rom. v. 12, & vi. 23) as if, in every case, it were the result of sin, and he was for ages so understood; though, after all, he meant to limit the connexion of sin and death to the human race. It is often the habit of inspired men to ignore all worlds and beings, excepting man and those worlds and beings which somehow affect man's destiny. It is far more reasonable, upon *a priori* ground, to regard the narrative in Genesis as referring to the origin of Eden, with its many interesting forms of life, than to suppose it to detail the origin of the universe, of which Moses knew but little, and Adam incomparably less.

107. I have no wish to distort the words of Scripture, but take them as they are, and let the Scripture form a commentary upon itself.

108. All the profoundest scholars in England and in Germany, are agreed that Gen. i. & ii. 1-4 forms a narrative, unique in its structure, and complete in itself. That the entire narrative refers to one operation, is evident from the fact that it is introduced with the expression "heaven and earth," and at the close of the sixth day's work the same expression is

used, "thus the heaven and the earth were finished, and all the host of *them—ucol-tzebaam*," showing that the creatures—plants and animals—described in the former chapter, form a part of the hosts of heaven, as well as of the hosts of earth, which cannot be the case if the heaven be taken to signify the whole creation, the earth alone excepted. We find, however, that the birds form a part of the host of heaven (*see v. 20*), "and let fowl fly in the open firmament of heaven." Birds are referred to in after parts of the Bible as belonging to the hosts of heaven,—“Fowls of the air or heaven (Heb. *'oph hashamayim*).”—2 Sam. *xxi. 10*; Ecc. *x. 20*; Job *xxviii. 21*, & *xxxv. 11*; Ps. *lxxix. 2*, & *civ. 12*; Jer. *vii. 33*, *xv. 3*, *xvi. 4*, *xix. 7*, & *xxxiv. 20*. In all these cases the word "heaven" can only refer to the air. It is thus defined in the Mosaic narrative (Gen. *i. 8*), "and God called the firmament (*air, see vv. 6, 7*) heaven." Moses thus defines his own words, and this definition harmonizes with Scriptural usage.

\* 109. The word earth (*eretz*) is also defined by Moses as "dry land;" not the *globe*, nor yet *all* dry land, but simply dry land (Gen. *i. 10*), "And God called the dry land"—literally, "*the dry*"—"earth." The Hebrew has no word here to signify land; so that the phrase may be rendered "the dry part"—the part of the globe in question was called earth.

Etymologically the word *eretz* signifies cultivated land, as distinguished from land in a state of nature. The Hebrew *eretz* and our own word *earth*—Anglo-Saxon *eorthe*, Gothic *airtha*, German *erde*—come from the same root, which signifies to plough. The root is traceable in nearly all Aryan languages, as in Sanskrit *ar* or *ri*, Greek *arod*, Latin *aro*, Gothic *arjan*, Anglo-Saxon *erjan*, Russian *orati*, Welsh *aradu*, English *ear*, hence *earable* or *arable* as applied to ploughed land. No word could more graphically designate the garden of Eden than this word, *earth—eretz—the cultivated land*—which Adam had to keep in subjection, Gen. i. 28.

110. In the Hebrew Scriptures the word *eretz* is *almost always* used in a limited sense, and scarcely ever to signify the entire globe. The native country of Abraham, as well as the land of Canaan, is called the earth or *eretz*, Gen. xii. 1, "The Lord said unto Abraham, depart from thy country (*eretz*\*) and go to the land (*eretz*) that I will show thee." So also Gen. xiii. 6, "Therefore the land (*eretz*) could not support their dwelling together." The words "*whole earth—col ha aretz*" are used to represent the land of Egypt, Ex. x. 15. In fact the word seldom means anything but a small country. These uses of the

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\* In these cases I have put the word *eretz* without the prepositions or suffixes, that the general reader may find no difficulty in recognizing the same word.

word in Scripture, and particularly in Genesis, show that it is far more consistent to take the word, in the narrative now being considered (Gen. i. ii., 1-4), as meaning but a limited locality, rather than the entire surface of our globe. I take the word in this sense alone throughout the narrative.

111. It is to be observed, further, that the word translated "created"—*bara*—signifies to create, make, decorate, cut, kill, &c., as will appear from the following texts and considerations.

"Let us *make* ('*asah*) man."—Gen. i. 26.

"So God *created* (*bara*) man."—Gen. i. 27.

"Get thee to the wood, and *cut down* (*bara*)."—Josh. xvii. 15.

"And *dispatch* (*bara*) them with their swords."—Ezr. xxiii. 47.

The Septuagint translate the Hebrew *bara* by *poiein*, to make, and *ktizein*, to create, indifferently. The Jewish Targum puts *bara*, for *bara*, to create, '*asah*, to make, and *yatzar*, to decorate.

112. Some suppose that the original meaning of *bara* was to cut; hence to carve or make anything by hewing. Others derive the word from *heb raah*, "to bring to view," "to produce a seeing" or "cause to appear (*see Cos Yeshu'oth*, a. m. 5606, page 72)." The Septuagint understood the word in this sense, as in Isa. xl. 26, "Behold, who has *created* (*bara*) these things." The Septuagint has, "Behold, who has *caused these*

*things to appear (katodeixe).*" As also Num. xvi. 30, "If the Lord *make* a new thing;" Heb. "If the Jehovah *create* a creation — *beriyah yibra*;" Sept. "If the Lord shall *appear in a vision*—*en phasmati deixei*." These observations show that *bara* means not, the causing of something to exist where nothing existed before; so that there is not a word in the Mosaic narrative which *necessarily* shows it to be a narrative of the creation.

113. The theory of reconciliation, which I have here proposed, stands clear of the principal objection which has been urged against that of Dr. Pye Smith (par. 102). Like his, it harmonizes with science, inasmuch as it prevents science and Scripture from coming into collision. It is the most probable meaning of the document, as the Bible is a book for man, about man, and not about creation in its most unlimited sense. The use of the words "heaven" and "earth" in the narrative, requires such an interpretation as that which I have proposed (parr. 108-110). The meaning of the word *bara*, rendered "created," will admit of this, and the only question which now remains is this, —Is it physically possible for such darkness and desolation, as are described, to exist in a very limited locality, while light and life fill all the earth?

114. That the second verse does not describe a

state of absolute desolation has been shown before (parr. 51-53). The only question, therefore, remaining is, whether the darkness described was of such intensity as to be physically impossible under the conditions supposed. The description of the six days' work seems to me to be highly poetic. "And God said," "Let us make man;" God said to the fish, &c., "be fruitful, &c.;" "God rested, &c.," are expressions which become poetry better far than prose. It is not necessary, therefore, that "the darkness" should mean the *total* absence of light. In fact, we find the word otherwise used in Scripture. A number of locusts flying through the air are said to cover the earth with darkness.—See Ex. x. 15. The words are these,—“They covered the face of the whole earth (*eretz—land or district*), so that the land (*eretz*) was *darkened—vathechshak*,” from *chashak*, to become obscure: and hence *choshek*, darkness.

115. Sufficient has been now stated to show that the theory last mentioned is natural—is no far fetched hypothesis, but a theory which brings us back to the original simplicity of Scripture, and of the age in which this part of Scripture was written. It harmonizes with the facts of science, as it leaves untouched what Moses did not understand, and is not only in harmony with the words of the narrative, but appears to me to be directly taught by them.

## SECTION VIII.—THE METHOD OF REVELATION.

116. The narrative under consideration forms, in all probability, the oldest document in existence. It is evident, to the most superficial reader of the Hebrew Scriptures, that Moses compiled the Book of Genesis from a variety of historical and other documents then existing; being directed in his selection and arrangement by the Spirit of God.

117. The author of the first section of Genesis (i., ii. 1-4), whoever he may have been, could not be narrating a history as an eye-witness,—as Moses narrated the departure of the children of Israel from Egypt, or as the evangelists narrated the history of Christ. The events recorded in Genesis had taken place before Adam even began to be. The writer must have had the matter revealed to him in some way or other. We are not informed how the revelation was made: we are left to our own suppositions.

118. The Bible, in other parts, mentions four principal methods of revelation. 1st, Divine writing, as in the case of the tables of the law. This was an extraordinary method of revelation; and there is nothing in the narrative in Genesis, or in the way in which it is introduced, which would lead us to suppose it to have been written by the finger of God.

2nd, Conversation, as in the case of nearly all the revelations made to Moses on the Mount. Such revelations are, however, generally introduced by the formula, "Thus saith the Lord," or, "God spake unto Moses," &c. The absence of any such expressions in the first chapters in Genesis, seems to me to require the adoption of some other hypothesis.

3rd, Vision, as in the case of Ezekiel, Daniel, and John the evangelist, in the Isle of Patmos. This supposition has suggested itself to many, probably in all ages. Coleridge gave it prominence, and more recently Hugh Miller, Dr. McAusland, Mr. Constable, Professor Kurtz, and a host of others have adopted this view. There is much to favour this hypothesis, especially the fact that a vision is sometimes introduced as a narrative, without any preliminary words to inform us of its character. It has been urged, however, with great force, against this opinion, that all visions of which we have any record are *symbolic*,\* and that the narrative in question, if a vision, must be interpreted symbolically; as Chrysostom and others did, and many do, including Kurtz. Some interpret the week of Genesis thus,—The first day represents the world from Adam to

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\* The word "vision" in Matt. xvii. 9, Acts x. 3, &c., refers not to a vision proper, but simply to what was seen—a visible reality.



Noah; the second, from Noah to the Tower of Babel; the third, from Abraham to Saul; the fourth, from David to the Captivity; the fifth, from the return from the Captivity to the Crucifixion; the sixth, from the Apostolic Age to the full development of Popery; and the seventh day represents the Millennium. The impossibility of giving to the various works of the six Mosaic days any rational significance, renders this interpretation most improbable, while the fact that all visions are symbolic requires the rejection of the vision method of revelation. 4th, Dreams were means, often used by God, to communicate his thoughts to man. Some dreams were symbolic. In that case the inspiration was rather in the interpretation than in the dream itself. Other dreams were, however, literal; as in the case of Joseph (Matt. ii. 13), "Arise, and take the young child and his mother, &c." I can conceive of no method of revelation more natural than this; especially, if we consider it made to Adam soon after his expulsion from paradise, when he began to realize his state of terrible isolation, as cut off from the society of angels and of God.

119. I have often fancied Adam, when he had become an exile from that beautiful garden, which God made a fitting abode for a sinless being—in which, with a heart free from the pangs of guilt, or

sense of shame, he had gathered delicious fruit, and brought one sweeter than the rest to Eve; or gazed upon a thousand gorgeous flowers, all smiling in the sun; listened to the sweetest songs of birds; watched the painted butterfly, as, with wings outstretched, it settled on a flower; or, standing by the flowing stream, he gazed upon the cascade, whose spray glittered in the sunshine like a stream of flowing pearls; or eyed, with deep emotion, the dragon-fly, which flitted, like a painted arrow, in search of food—I have often fancied Adam, after his expulsion—climb up some lofty hill, with the first dawn of morning, that he might gaze once more upon those lovely scenes, from which, for ever, he had been banished.

120. While thus alone, with his heart full of sorrow for his sin, he would wonder how that beautiful garden with all its living tenants—animals and plants—how he himself and his lovely partner, were brought into being. God, in pity, gave him by revelation what he never could have found by any process of discovery.

121. Wearied with gazing on the distant paradise, as the last crimson rays of a setting sun turned its verdant lawns to purple fields, he closed his eyes and went to sleep. His waking thoughts disturbed his unconscious slumber, and he dreamed a dream. He saw a tract of land, with the atmosphere above,

thick with clouds and smoke. He saw it dimly, for the night was dark. Waters flowed amid the desolation, and the wind blew strongly. He heard a voice command—"Let there be light." The scene was lighted up. It then grew dark, and then grew light again. The light was day, the darkness night. He heard again a voice cry forth—"Let there be a firmament," and the vapour rose from the surface of the scene and formed thick dark clouds above. That picture passed away, amid the gloom of night, that another might appear with the cheerful dawn of morn. The land and water were now apart, and grass and corn plants, and glorious trees, with pendent fruit, made the landscape look like the happy Eden from which he had lately been expelled. This scene too passed away, but passed to re-appear more finished than before. The scene had now a sun, and the orb of day moved on across the picture and vanished out of sight, leaving darkness to occupy, and for a time to keep its place. But, by and by, a silver moon was seen to float along the sky, attended by clusters of glittering stars, making night more glorious than the day. Silently they moved across the scene, and vanished out of sight. The eastern hills glowed again with golden rays, and again the sun arose. A voice cried forth the high behests of heaven, and the four rivers of Eden were filled with

fish, both great and small—some made for beauty and some for use—and the garden groves became a scene of life, and a source of melody, as the feathered tribes tuned their voices, and raised to God their early praise. The scene was darkened once again, and once again was lighted up. Cattle now were seen, and a host of smaller animals, and finally man came forth, the king and lord of all. The night again closed up the scene and hastened on the day of rest. Adam thought he was in the garden still, and that his sin was but a dream. A thrill of joy made his heart leap within him. This awoke him from his sleep, but the dream was fixed upon his memory.

122. Late 'at night he came to sorrowing Eve, and told her the wonders he had seen—the lessons he had learned. He made a record of his dream in the form of poetry, to inform the world of the way in which Paradise was made, its teeming population brought to being, and man, the mightiest proof of creative skill and goodness, ushered in. Moses found the record and placed it in his book.

## SECTION IX.—EXPOSITION OF THE MOSAIC NARRATIVE.

## GENESIS I.

123. *Vers*e 1.—“*In the beginning.*” The article is omitted in the Hebrew to show that it is not *the* beginning emphatically or absolutely. It, therefore, does not refer to the great emphatic beginning—the beginning of all things; but simply the beginning of those events which are afterwards recorded—the local changes which terminated in the formation of man. § “*God,*”—Heb. *Elohim*. The word is plural in Hebrew, not because Moses was a polytheist, but because it denotes the majesty of God. The same plural form is used to denote idols, as in 1 Sam. v. 7; 2 K. i. 3, and xix. 37. § “*Created,*”—made visible, (see par. 111.) § “*The heaven and the earth,*”—the atmosphere and land, (see parr. 108-110.) The word heaven is used in the plural, because the atmosphere being filled with vapour, would seem to be composed of an indefinite number of small clouds. The land refers solely to that which became, in process of time, the scene of happy Eden.

124. v. 2.—“*And the earth,*”—i.e., the land just mentioned, and afterwards more fully defined, v. 10. § “*Was without form and void,*”—the scene was characterized by the absence of order and life, (see parr. 51-53.) § “*And darkness,*” not absolute, though

very intense, (*see* par. 114.) § "*Was upon the face of the deep*,"—the moving element—*thehom*, from *hum*, to be troubled, or moved. § "*And the spirit*,"—*ruach*, Gr. *pneuma*—the wind, (*see* par. 75.) The word was used in later times to designate the spirit, because it was thought that the breath was the spirit. § "*Of God*,"—*Elohim*, from *El*, power. The name of God is used in Hebrew to form the superlative degree, as in 1 Sam. xiv. 15. "*A very great trembling*," *Heb.*, "a trembling of God," Ps. xxxvi. 7. "The great mountains," *Heb.*, "the mountains of God." The words rendered "the spirit of God," mean, therefore, *a strong wind*. § "*Moved*," (*see* parr. 75, 76.) The idea of the Creator spreading himself over the sea to hatch the eggs of crustacea, is far below the dignity of Scripture; but the motion of a strong wind is very natural. We afterwards read of its effects—the clearing of the atmosphere.

125. v. 3.—"*And God said*," &c. These words were audibly heard in the dream, probably, though in nature they refer simply to the divine volition, acting in the dispersion of the mist directly, or by means of his own laws, which, in every age, express his own will—the laws of nature.

126. v. 4.—"*And God divided the light from the darkness*,"—the light was the day, and the darkness night, v. 5. Hitherto, in this locality, there had

been no *distinction* between day and night. The difference between day and night became now evident, for God divided, or *made a difference—vayabdel—* between them.

127. v. 5.—“*And the evening and the morning were the first day.*” The Hebrew is, “and there was evening, and there was morning, one day.” This has special reference to the dream. The disappearance of the light would be the first thing to strike Adam’s mind as he watched it waning: therefore he mentions the evening first. The mention of the evening, when the light is gone, reminds him of the morning, so he adds, “and there was morning.” Our translators have hid this beautiful idea from the general reader, by departing from the Hebrew.

128. v. 6.—“*Let there be a firmament,*”—a clear expanse, or clear space, or air. § “*In the midst of the waters*”—in the mist of the vapour. § “*And let it divide the waters from the waters,*”—i.e., the waters on the earth from the waters in the air or clouds. This was done, v. 7.

129. v. 8.—“*And God called the firmament heaven.*” It is strange that commentators, by a desire to find something marvellous in the Bible, should take the word “heaven,” to signify almost everything but what the narrative says it means. The firmament is

the heaven in which the clouds floated, and in which the birds flew—it is the atmosphere.

130. v. 9.—“*Let the waters . . . be gathered together*” —by the elevation and depression of the land: a common occurrence in volcanic regions.

131. v. 10.—“*And God called the dry land earth.*” The meaning of the word earth is here fully explained. It means the dry land, but not necessarily “*all dry lands.*” § “*And the gathering together of the waters called he seas.*” The Hebrew word here used for seas, *yamim*, is used to signify a *lake* (Num. xxxiv. 3; Jos. iii. 16, xii. 3); a *river*, as the Euphrates (Jer. li. 36; Zech. x. 11); or the Nile (Nah. iii. 8; Ezek. xxxii. 2). This water refers to the rivers of Eden, afterwards mentioned, *chap.* ii. 10.

132. v. 11.—“*Let the earth bring forth grass,*” &c. —(*see* parr. 88-90).

133. v. 14.—“*Let there be lights,*” &c.—let the disks of the sun and moon appear. In the dream, no doubt they were seen as light-bearers, as the Hebrew, *meoroth*, signifies. § “*In the firmament of the heaven,*” *i.e.*, they were to *appear* in the expanse of the air. § “*Let them be for signs,*” that is, for marks, as the word *othoth*—from *uth*, to cut, to engrave—signifies. The “*signs*” refer to the heavenly bodies, as marking the seasons, &c. § “*And for seasons.*” The *ve* trans-



lated *and* should evidently be rendered *both*, here; as the heavenly bodies are not to mark out signs and seasons, &c., but are to be the signs or markers of the seasons, &c. § "*Seasons*"—*mo'adim*, from *ya'ad*, to appoint. It refers to the months, as distinguished from the days and years afterwards mentioned.

*Vv.* 20-23.—*See* parr. 91, 92.

*Vv.* 24, 25.—*See* parr. 95, 96.

134. *v.* 26.—"*Let us make man.*" *Us*—the plural of excellence. Those who find the Trinity here, can find anything in the Bible. § "*Make.*" This word shows the superiority of man. It is not, Let the *earth* bring forth man, but "*Let us make;*" as if all the powers of God had been employed in his formation. § "*Man,*" Heb., Adam, which should be retained, as men had existed before Adam. The existence of pre-Adamite men seems to me to be fully made out by recent discoveries; but whether they had all become extinct before the formation of Adam, or are represented by some existing tribes, is a question I hope to examine in a future work. Here I simply wish to rectify the translation in the text. § "*In our image, after our likeness.*" Man, as originally made, was, intellectually and morally, a finite representation of the Infinite—a miniature portrait of God. § "*Let them have dominion*"—let men be made so that all the animal creation be

inferior to them. The special reference is, here, to the fish in the rivers of Eden (*see* par. 131), and the various animals of the garden. § “*Over all the earth*”—over all the garden (*see* par. 110).

135. v. 28.—“*And subdue it:*” or keep the garden in order and subjection.

*Vv.* 29, 30.—*See* parr. 27, 85.

#### CHAPTER II. 1-4.

136. v. 1.—“*Thus the heavens and the earth were finished.*” This shows that the events recorded in the former chapter, *vv.* 2-31, refer to the heavens as well as the earth—(*see* par. 108). § “*And all the host of them.*” Nearly all agree that the narrative in the former chapter, excepting the first verse, refers *exclusively* to changes effected in the earth, or atmosphere—that the work of the fourth day even has no reference to the heaven—the universe outside the earth—but to the atmosphere of the earth. Taking, therefore, the heaven and earth as they have been taken in Gen. i. 1, to signify the universe, we find that while the creation of the heaven is recorded, there is no record of the creation of any of its hosts: there is no reference even to them: therefore, the statement in Gen. ii. 1, which is now under consideration, is not true, and the first page of Scripture is disfigured by a false assertion! This verse must then be read thus: “Thus the heavens and the earth were finished,

and all the host of it." This is sanctioned by neither readings nor versions. The text is evidently "*of them*," and, therefore, "the heaven" refers to the air, and the earth to the land (Gen. i. 8, 10), as defined in the narrative. § "*Host*," an army or multitude. The objection just stated is not removed by translating *tzaba*, decorations or ornaments, as no reference has been made to any belonging to "the heaven," if "the heaven" means not the air.

137. v. 2.—"*On the seventh day God ended*," &c. This should evidently be "had ended" as the work was finished before the commencement of the seventh illumination (Gen. ii. 1). The Samaritan, Septuagint, and Syriac, versions have "sixth day" instead of "seventh." § "*And he rested*." This does not mean that God ceased to work, but that in the dream he seemed to rest during the last illumination. The revelation of the origin of man, and of the preparation of his abode, was now completed.

138. v. 3.—"*And sanctified it*." He set apart the seventh period of time for his own special service.

## SECTION X.—A NEW TRANSLATION.\*

139. <sup>1</sup> First of all God made visible

The atmosphere and the land.

<sup>2</sup> But the land was without beauty and void of order,

And darkness covered the face of the deep :

And a strong wind blew over the surface of the waters.

140. <sup>3</sup> And God said,

Let light be, and light was.

<sup>4</sup> And God saw the light that it was good ;

And God distinguished between

The light and the darkness.

<sup>5</sup> And God named the light, day ;

And the darkness named he night :

And it was evening, and it was morning—

One day.

141. <sup>6</sup> And God said,

Let there be an expanse in the midst of the waters,

And let it separate the waters from the waters.

<sup>7</sup> And God made the expanse, and divided

The waters which were under the expanse

---

\* Languages differ from each other in the words used to represent ideas, and in the manner of expressing those ideas, i.e.—in words and idioms. A literal translation is a translation of words, a free translation embrace idioms as well. This is intended as a free rather than a literal translation.

From the waters which were above the expanse :  
And it was so.

<sup>8</sup> And God named the expanse, the atmosphere :  
And it was evening, and it was morning—  
The second day.

142. <sup>9</sup> And God said,  
Let the waters be collected  
From under the atmosphere unto one place,  
And let that which is dry appear :  
And it was so.

<sup>10</sup> And God named that which was dry, land,  
And the collection of waters named he rivers :  
And God saw that it was good.

<sup>11</sup> And God said,  
Let the land produce grass,  
Herb yielding seed,  
And the fruit tree bearing fruit after its kind,  
Whose seed is in itself, upon the land :  
And it was so.

<sup>12</sup> And the land brought forth grass,  
Herb yielding seed after its kind,  
And tree bearing fruit,  
Whose seed is in itself, after its kind :  
And God saw that it was good.

<sup>13</sup> And it was evening, and it was morning—  
The third day.

143. <sup>14</sup> And God said,  
Let luminaries appear  
In the expanse of the atmosphere,  
To separate the day from the night,  
And let them be signs  
Both for months, for days, and for years.

<sup>15</sup> And let them appear as luminaries  
In the expanse of the atmosphere  
To shed light upon the land :  
And it was so.

<sup>16</sup> And God made (visible) two great luminaries ;  
The greater luminary to rule the day,  
And the smaller luminary to rule the night :  
(He made visible) the stars also.

<sup>17</sup> And God made them to appear\* in the expanse  
Of the atmosphere to shed light upon the land.

<sup>18</sup> And to rule by day and by night,  
And to divide the light from the darkness :  
And God saw that it was good.

<sup>19</sup> And it was evening, and it was morning—  
The fourth day.

144. <sup>20</sup> And God said,  
Let the waters teem with shoals of living creatures,  
And let birds fly above the land

---

\* *Heb.*—gave, not specifying how.

In the open expanse of the atmosphere.  
<sup>21</sup> And God caused to appear large fish  
And every living creature that moveth,  
Which the water produced in shoals, after their kind,  
And every winged bird after its kind :  
And God saw that it was good.

<sup>22</sup> And God blessed them, saying,  
Be fruitful, and multiply,  
And fill the waters in the rivers,  
And let the birds multiply upon the land.

<sup>23</sup> And it was evening, and it was morning—  
The fifth day.

145. <sup>24</sup> And God said,  
Let the land produce each living creature  
After its kind, cattle, small land animals,  
Beasts of the land after their kind :  
And it was so.

<sup>25</sup> And God made the beast of the land after its kind,  
And the cattle after their kind,  
And every small quadruped of the ground after its  
kind :  
And God saw that it was good.

<sup>26</sup> And God said,  
Let us make Adam\* in our image, after our likeness,  
And let them rule over the fish of the river,

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\* The Adamic race.

And the birds of the air, and cattle,  
And all the land, and every small quadruped  
Which moves upon the land.

<sup>27</sup> And God made Adam in his image,  
In the image of God made he him ;  
Male and female made he them.

<sup>28</sup> And God blessed them, and said unto them,  
Be fruitful, and multiply, and fill the land,  
And keep it in subjection ;  
And rule over the fish of the river,  
And the birds of the air, and over every living  
Creature which moves upon the land.

<sup>29</sup> And God said,  
Behold I have given you every herb bearing seed,  
Which is on the surface of all the land,  
And every tree on which there is fruit bearing seed ;  
To you it shall be for food.

<sup>30</sup> And to every beast of the land,  
And to every bird of the air,  
And to every thing that moveth upon the land,  
In which there is the breath of life,  
Every green herb shall be for food :  
And it was so.

<sup>31</sup> And God saw all that he had made, and,  
Behold it was very good :  
And it was evening, and it was morning,—  
The sixth day.



146. <sup>1</sup> The atmosphere, and the land,  
And all their inhabitants were finished.

<sup>2</sup> And God had finished, on the seventh day,  
His work which he had made,  
And rested on the seventh day from all his work  
Which he had made.

<sup>3</sup> And God blessed the seventh day, and set it apart ;  
Because thereon he rested from all his work,  
Which God brought to view to set in order.

<sup>4</sup> Such was the making of the atmosphere  
And of the land, when they were made visible.

END.

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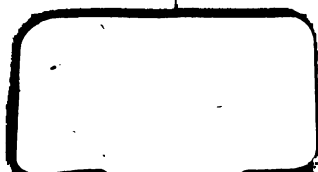




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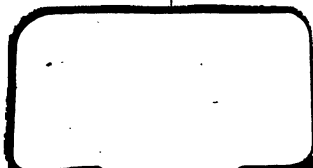




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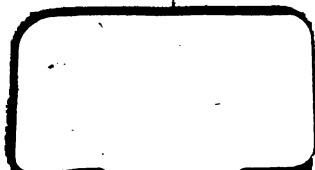


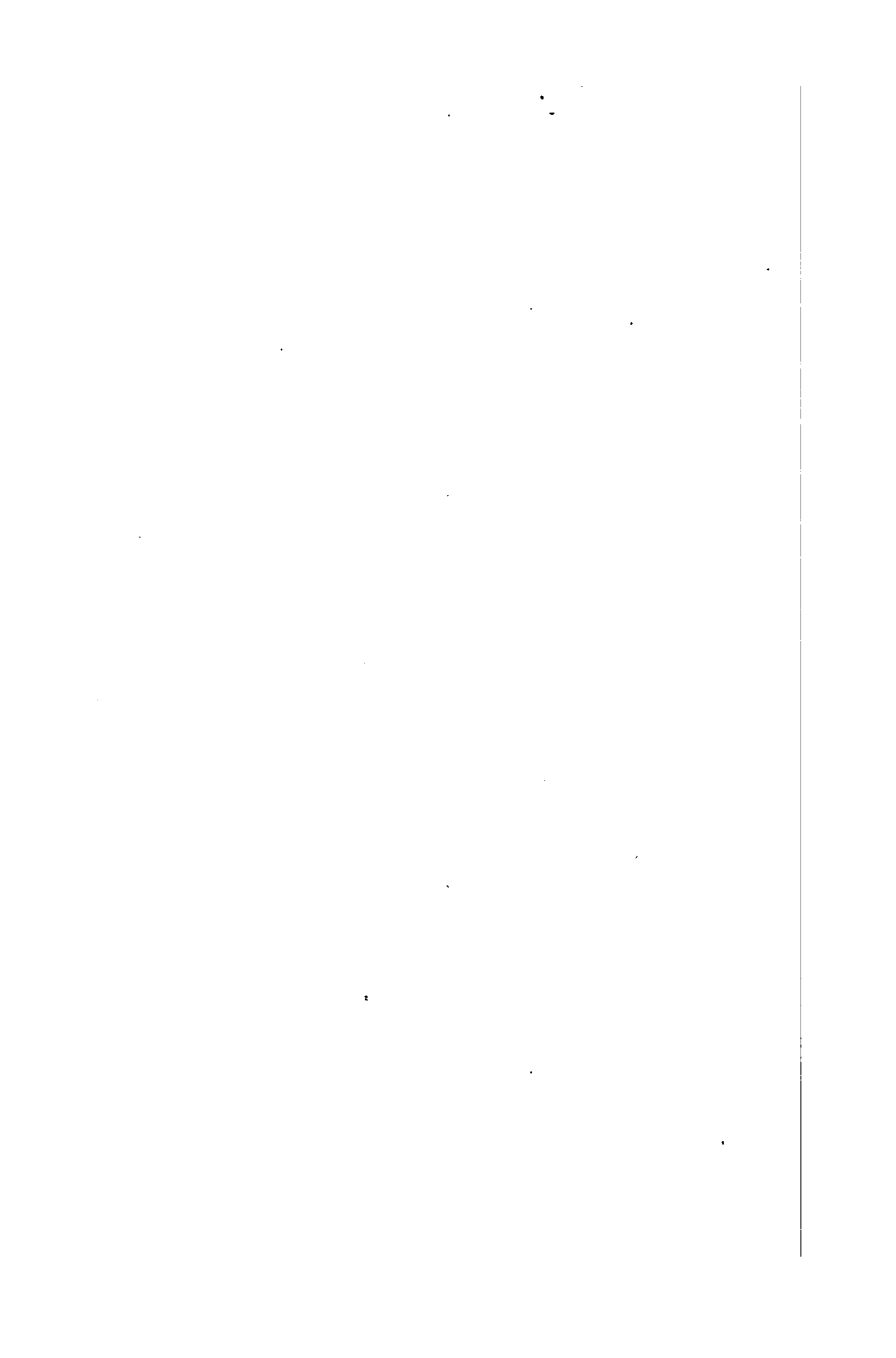


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